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WHEN WILL CHRIST COME?

REV. R. N. BURNS, B.A.

PRINTED BY REQUEST OF THE TORONTO METHODIST
MINISTERS' ASSOCIATION.

INTRODUCTION BY

REV. E. A. STAFFORD, M.A., LL.B.,

Pastor of Metropolitan Church and President of Association.

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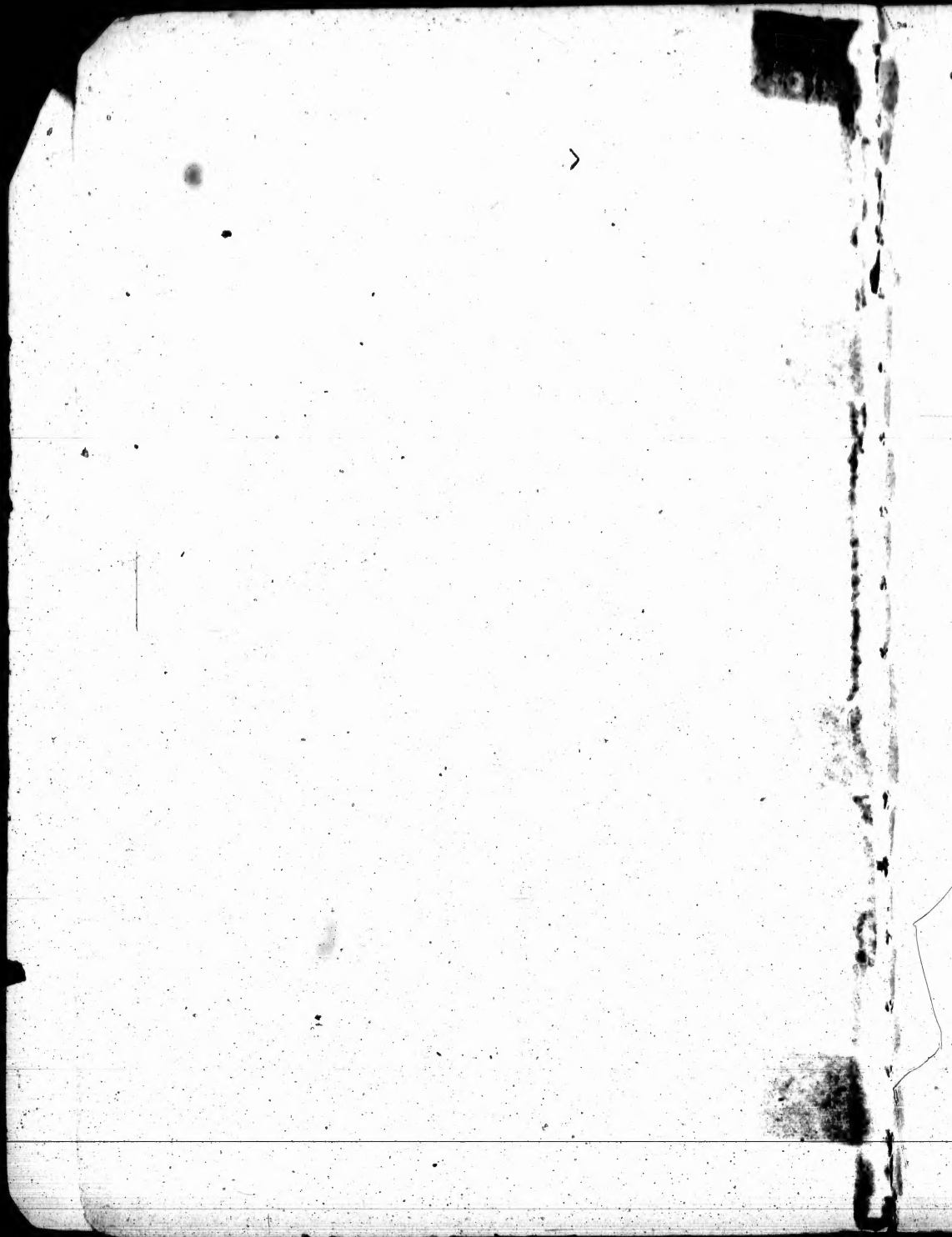
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INTRODUCTION.

THE substance of this work was first presented to the Toronto Methodist Preachers' meeting, and on the unanimous request of that body it is now given to the public.

Those who hold that Christ will speedily come in the flesh to reign with His people for a thousand years, have recently developed great activity in disseminating those views. They are calculated to paralyze earnest effort in pressing the great moral conflicts of this age to a triumphant result, by inspiring Christian people with a delusive hope that a time will soon appear when the presence of Christ will make victory an easy achievement. This hope is based upon a mode of interpreting certain passages which, if applied to all the context, would make the Bible ridiculous. This will appear in the perusal of these pages.

The painful duty of opposing the teaching of good men is here undertaken in the conviction that Christ's name was never more powerful in the earth than it is now, that after ages of darkness and error and conflict we are approaching the glad day of victory, and that the Church needs to go forward in full confidence in the work of Christ under the dispensation of the Spirit. It is a time, if ever, to add earnestness to our endeavor, rather than content ourselves to let things take their own way until a time when God shall take hold of the world with a stronger hand.

The views presented here are commended as truthful interpretations of the Word of God, and as calculated to set kindly a guard against delusive and fascinating errors.

E. A. STAFFORD,

Pastor of the Metropolitan Church, Toronto.

PREFACE.

THIS unpretending Essay is the result of the reading and musings of the Author, and is published at the request of my brethren.

I send it forth as a brief, but, I hope, helpful contribution to the faithful study of this interesting subject, which of late has been much discussed.

R. N. BURNS.

WHEN WILL CHRIST COME?

THE SECOND ADVENT.

IT is of the utmost importance for every one who desires to properly and beneficially study this subject to ask, What spirit prompts me and what method of investigation shall I pursue? It is comparatively easy for any one on either side of this question to go to the Bible with a more or less clearly-defined theory and select a number of passages that seem to favor his preconceived opinions and, ignoring other equally important passages, triumphantly declare the proofs of his theory.

In no such spirit should we approach the Bible to study this or any other question. Let us "hew to the line" of Biblical truth, and "let the chips" of prejudice "fall where they may." We shall find the largest benefit from a general study of all the Bible utterances on this subject and from a careful consideration of the Bible teachings on the dispensations and the general purposes of God's moral government of the world.

No particular passage states the whole truth on any

great subject, and each passage should be interpreted in the light of every other passage that has the slightest bearing on the subject.

Any fair-minded student of the subject must candidly admit that on either side of the question there are difficulties. Dr. Kellogg, an eminent Premillennialist, candidly says, "We are shut up to a choice of difficulties whichever side we take." Dr. Charles Hodge, a strong Post-millennialist, after a vigorous defence of his views, modestly says: "All this is said with diffidence and submission. The interpretation of unfulfilled prophecy, experience teaches, is exceedingly precarious. There is every reason to believe that the predictions concerning the *second advent* of Christ, and the events which are to attend and follow it, will disappoint the expectations of commentators, as the expectations of the Jews were disappointed in the manner in which the prophecies concerning the *first advent* were accomplished."

It is certainly wise and proper that we should preface all our study of this and similar questions with an earnest prayer for the promised guidance of the Holy Spirit to clarify and quicken our minds, as well as to illuminate the word. But even after we have sought and obtained the Spirit's directing and enlightening influence, there are so many human "infirmities" of mind, which in vain sometimes even the Spirit tries to help, that they often unconsciously mar or warp our opinions. We must be very cautious, therefore, how we advance any claim to special Divine direction in the formation of any of our conclusions

on this or any Biblical question. That this word of caution is needed, is evidenced by the claims that have been put forward by some of the advocates of a Pre-millennial Advent. I have not heard any advocates of the other side put forward any such claims, or I should cite them for condemnation as well as these others. A very prominent teacher of Pre-millennial views, one day in my hearing, said, "I have given up reading treatises and books on this subject" (although he himself is a writer of books and pamphlets on the subject which, I suppose, he expects other people to read. If not, why write them?) "I just open my heart to the influences of the Holy Spirit, and in sympathetic moods it flashes light on this subject into my mind, and in that way I have come to know the mind of God in this matter."

Another earnest advocate, in preaching on the millennial advent of Christ, addressed the objectors in the congregation thus: "Brethren, this is not a matter of intellectual reasoning and knowledge. If you do not see it in this light, all I can say is, that you are blind. Pray to God to have your eyes opened, and when you see this great truth, it will be like a second conversion."

Another evangelistic worker, who visited this city, gave a Bible reading on the work of the Spirit. After enumerating and describing the various offices of the Spirit, such as "witnessing," "sanctifying," "sealing," "bringing all things to our remembrance," etc., he mentioned last, and apparently in his mind most important of all, "He shall show you things to come." Under the

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"things to come," of course, he placed the Second Advent. He left the impression on my mind that the Spirit could now, in some special way, reveal future events to us; for he did not say, as he ought to have said, that the Spirit could not show us any "things to come," either by helping us to strain out of the word superior knowledge of coming events which, to other minds, are not clearly revealed in the Bible, or by imparting to us directly a special revelation concerning them.

To say the least, such presumptuous claims ungenerously disparage the just but more modest claims of other brethren holding opposite views, who also have sought and obtained the direction of the same Spirit. Certainly such conflicting claims must lead criticizing worldlings into confusion and doubt concerning the guidance and help of the Holy Spirit in the study of the Scriptures.

The principle underlying such claims, if pressed to its legitimate conclusion, would be most damaging to the orthodox idea of the inspiration of the Scriptures. If such claims be true, then Henry Ward Beecher's theory of inspiration is true. In that famous lecture on "*Evolution vs. Revolution*," which he delivered in this city a few years ago, after vindicating prayer, providence, etc., against some attacks by sceptical scientists and others, under the guise of a defender of the faith, he, Joab-like, tried to give Christianity some as fatal stabs as ever a venomous foe attempted to give it.

Among other things, he expressed it as his idea of

inspiration, that the Bible was merely the accumulated result of the thinkings of men in different ages. God would stir men's thoughts in the ordinary way for some time and, then at the close of a period of time, some one would harvest the thoughts of the age, and collect them into a book, and so on till our present Bible grew. One feels constrained to ask, *Who did the harvesting, and how?* Why is the canon of Scripture now closed, and *why does not the harvesting process go on now?*

If this work of distorting and adding to Scripture goes on as it has done of late, giving us minutely-drawn diagrams of the order of events, and highly imaginative pictures of the increasing gloominess of the world's outlook, the Judaic restoration and dynasty, the earthly millennial reign of Christ and His saints, etc., we shall soon have an *addendum* to the canon of Scripture, in the shape of a book on the Second Advent and collateral subjects. I fear it will have to be of the nature of a varied symposium, because of the in-harmonious ideas of its differing advocates.

We ought to welcome light on this subject from all proper sources, seeking especially the light that shines from the Sacred Word when illumined by the promised Spirit of God.

NATURE AND PURPOSE OF THE SECOND ADVENT.

By the second advent all seem to understand the personal, bodily coming of Jesus Christ, which will be as real as His incarnation differing from it in manner

and appearance, being like His glorified ascension. Acts 1:11. In this sense we all believe in Christ's second advent. It seems necessary to emphasize this point, because sometimes Pre-millennarians speak as if we robbed Christ of the glory of this Second Coming.

A noted English evangelist, when conducting a mission in one of our city churches, publicly replied to the criticism of a gentleman made upon his advocacy of the second advent. The gentleman said: "Are you an evangelist, and have you taken time from that work to write a book on such a speculative subject? Why do you not preach the gospel to the unsaved, and not talk on such doubtful questions?" I confess that this criticism seems to me to have been justly made, when an evangelist, professedly laboring for the salvation of the wicked, will occupy four or five services during a ten days' mission in talking upon the second advent.

The evangelist's reply to this criticism was: "I must preach a *whole Christ*—not half a Christ—not merely a Christ that was humiliated in incarnation and death, but a Christ that will return again in glory and power."

I fail to see how this answer met the criticism. I admit, of course, that the criticism would be equally forcible against any man taking the other side, who would give such undue importance in mission work to a topic that was not vitally connected with salvation. But I cannot see how this evangelist's words could be used as a justification of his persistent advocacy of a Pre-millennial advent of Christ.

All evangelical ministers preach a *complete Christ*, incarnated, crucified, ascended, enthroned, glorified now, and finally when He comes as the monarch and judge of all men. The main difference between us is concerning the *time of His coming*. But before considering the question of time, it will be well to pursue a little further our study of the *nature and purpose* of His coming.

The words that are used to describe Christ's coming with their root meanings are *παρουσία*, *parousia*—presence; *ἐπίφανεια*, *epiphaneia*—appearance or manifestation; and *ἀποκαλύψις*, *apokalupsis*—uncovering or revelation. There is presumptive evidence in the root meanings and uses of these words that the coming will be chiefly a glorious manifestation of Christ in the sight of all men, vindicating and explaining His temporary humiliation, and exalting Him as a rewarder of those that are His, and a rebuker of those who rejected Him.

Now, some Chiliasts seem to surround the coming of Christ with so many human accessories, and speak so much about the earthly honor and privileges of His saints that they rob Christ of the central glory and pervert the nature and purpose of the coming from that which the simple meaning of Scripture teaches us.

What are the main Scriptural characteristics of His coming? He is to come—in the clouds, (Matt. 24: 30; 26: 64); in glory, (Matt. 16: 27; 25: 31); as He ascended, (Acts 1: 9, 11); with a shout, etc., (1 Thess. 4: 16); with angels, (Matt. 16: 27; 25: 31; Mark 8:

38; 2 Thess. 1: 7); with saints, (1 Thess. 3: 13; Jude 14); suddenly, (Mark 13: 36; Matt. 24: 44; Luke 12: 40; 1 Thess. 5: 2; 2 Pet. 3: 10); all shall see Him, (Rev. 1: 7).

What, now, are the main Scriptural *purposes* of His coming? They are: to complete the salvation of His saints, (Heb. 9: 28; 1 Pet. 1: 5; 2 Thess. 1: 10); to judge, (1 Cor. 4: 5; Psal. 50: 3, 4; Jno. 5: 22; 2 Tim. 4: 1; Jude 15; Rev. 20: 11-13); to reign, (Isa. 24: 23; Dan. 7: 14; Rev. 11: 15); to destroy death, (1 Cor. 15: 23, 26; Rev. 20: 14). Surely it is possible, nay necessary, to group these characteristics and purposes together in describing *one coming* of Christ, and not separate them into two distinct classes—the one describing a *second coming*, in which only saints are interested, and the other a *third coming*, which more particularly concerns the wicked and fulfils the characteristics and purposes not fulfilled in the second advent.

IS THE ADVENT PRE- OR POST-MILLENNIAL ?

Few sensible men are inclined to repeat the follies of the Millerites in fixing definite dates for the coming. Of late some have been hazarding their reputations as prophetic exegetes by stating that it will take place at the end of the 2,000 years of the Christian Dispensation, which will be of the same duration as the Jewish Dispensation. Yet these same men who, from their advanced age, can have no reasonable hope of living to see the close of this century, are constantly

telling us that we are not to look for death, but to daily watch for Christ's coming.

I remember conversing with a very earnest Chiliast in the afternoon of a certain day, about the signs of Christ's coming. He gave it as his opinion that many signs, such as wars and rumors of wars, would have to be more completely fulfilled before Christ would come. Yet, contrary to this reasoning, so deeply seated in his heart was the idea of the suddenness of Christ's coming that, on that same evening, while standing inside the door of my house, just before going out, he was telling me about a recent dream he had, in which Christ came in great glory and suddenness to the earth. While he was talking, a sudden and violent explosion of a gun outside so startled him that, with open mouth and staring eyes, he rushed to the door saying, "Is that Him?" and doubtless expected to see the heavens all ablaze with the radiant glory of Christ's coming. Why cultivate such foolish and morbid expectations?

We hear a good deal said about the "imminence" of the coming. The word is used so as to imply not only the "nearness" of Christ's advent, but also the uncertainty of it. Now, we must not forget that this uncertainty on our part is only relative and caused by our own imperfect knowledge. The time of His coming is absolutely certain to God. He knows exactly when it will be, but has chosen wisely to preserve it as a secret from humanity and even angels.

We often hear it stated as an argument for this constant expectancy, that the apostles and early Christians

were looking for Christ's return during their life-time at any hour. I have no doubt that there were some among the early Christians, as there are some now, who formed this idea from some words of Christ and the apostles which were liable to a double interpretation if not carefully examined and compared with the rest of the Scriptures.

Supposing some of the early Christians did expect Christ to come at any moment seeing that time has taught us their mistake, what lesson are we to learn from this example? Are we to commit the same blunder, or are we not the rather to take warning from their folly and guard against cultivating such false expectations?

In his second epistle to the Thessalonians, in the 2nd chap., Paul hastens to correct the misinterpretation of some words in his first epistle from which some had wrongly supposed that the coming of Christ might take place at any moment. It is certain that Paul, at least, did not expect the coming of Christ to be "imminent." He knew by special revelation that he should be taken to Rome (Acts 23:11), and expected after that to visit Spain (Rom. 15:24-26). Evidence will be furnished later on that Paul, Peter, and John all expected death and not the coming of Christ.

As an inseparable objection to this idea of "imminence," taken from the position of the Chiliasts themselves, I will quote these words of Dr. Laing, of Dundas: "Chiliasts differ as to the interpretation of 2 Thess. chap. 2. It is, however, generally held by them that the destruction of 'the Man of Sin' is synchron-

ous with the 'coming.' He is to be 'destroyed by the epiphany of the presence.' The 'Lawless One' must therefore be revealed before the epiphany. But this revelation of the man of sin is to be after the apostasy; and he is to sit in the temple of God. This is generally regarded as teaching the rebuilding of the temple in Jerusalem, and this must take place before the man of sin can sit there. How, then, can the 'brightness of the coming' take place *to-day*, before the temple has been rebuilt, or the man of sin has taken his seat there? It matters not how rapidly events may hasten on, it is certain that to-day the temple is not rebuilt, the man of sin is not sitting there; and if his destruction is to be synchronous with the coming, there can be no coming to-day. It is a marvel how any Chiliast can say, 'Christ may come this hour,' and in the next breath tell you, 'He will then destroy the man of sin in the temple at Jerusalem,' while he knows there is at this hour neither temple nor man of sin. What can 'imminence' mean if the coming must be delayed till the temple is rebuilt and the man of sin revealed? How can an honest Chiliast be 'watching' for what, he says, cannot take place until the man of sin is sitting in the temple? By 'imminence' cannot be meant 'liable to happen at any moment.' The above view of 2 Thess. 2, is not that which approves itself to me, but, on their own showing, Chiliasts who hold that view cannot honestly be watching hourly for the Lord."

I propose to show that the second advent of Christ will be connected with, *i.e.*, preceded or followed by,

the following events: the resurrection of the dead, the final judgment, and the end of the world.

There are passages in the Bible connecting the advent with all these events, and I claim that it is more reasonable, if possible, to harmonize these passages and describe the advent as occurring at such a time when it stands related to all these events, than to invent two or three comings so as to explain, in a strained way, all these passages.

AT THE RESURRECTION.

The Scriptures teach us that the advent will be contemporaneous with the resurrection. This, of course, raises the question, When will the resurrection take place? We are met here by the claim of the Pre-millennialist, that there will be two resurrections—one of the just, the other of the unjust—separated by the millennium, and that the second advent will take place at the first. I am aware that this is the vital point of the whole theory. If it can be shown from Scripture that there are not two such resurrections separated by at least a thousand years, there will be left very few reasons for the Pre-millennial advent of Christ.

It will only be necessary to refer to a single passage of Scripture proving that the resurrection and advent are simultaneous, and then endeavor to prove that no period of a thousand years or more separates the resurrection of the good from that of the wicked.

The well-known passage in Corinthians will serve the purpose: "For as in Adam *all* die, so in Christ shall *all* be made alive. But every man in his own order:

Christ the first fruits ; afterward they that are Christ's *at His coming.*" 1 Cor. 15 : 22, 23. It remains now for us to show from Scripture and reason that the resurrection of good and bad will not be widely separated, but will be synchronous, or at least successive events.

The general teaching of the Bible does not suggest the theory of two resurrections, a long period apart. Dan. 12 : 2 : " Many of them that sleep in the dust of the earth shall awake, some to everlasting life and some to shame and everlasting contempt." It is unreasonable to advocate the adoption of the Rabbinical gloss on this passage : " Many from out of the sleepers in the dust shall awake ; these (*i.e.*, those who awake shall be) to everlasting life, and those (who do not awake shall be) to everlasting contempt."

This would really imply no resurrection for the latter class. John 5 : 28, 29 : "*The hour* is coming in the which *all* that are in the graves shall hear His voice and shall come forth ; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation."

Our Saviour here places the resurrection of the righteous and the wicked *at the same hour.* It is not a fair explanation of this passage to say, as some Premillennialists have said, that as the gospel hour, to which Christ refers in the 25th verse, has lasted for over 1,800 years, that the judgment hour will likely last for 1,000 years. It seems strange for them to call the millennium, that wonderful period of peace and

happiness, a *judgment* hour. When Christ says, "the hour is coming and now is," He does not necessarily include the whole of the gospel dispensation in "the hour," but refers to the time when it was ushered in.

It is unreasonable to lengthen out the second "hour," and place a long period of time between the resurrection of two classes thus closely connected. Even if this "hour" were lengthened out, there would be no warrant for putting the prolonged time as an interval between two resurrections which are spoken of as two successive events. Acts 24: 15: "There shall be a resurrection of the dead, both of the just and the unjust"—the resurrection of two classes at once, not two separate resurrections.

1 Cor. 15: 23, 24: "Every man in his own order (or class); Christ the first fruits; afterward they that are Christ's at His coming. Then cometh the end when He shall have delivered (or, Revised Version, 'shall deliver') up the kingdom to God, even the Father, when He shall have put down all rule and authority and power." Now the common-sense interpretation of this passage is, that there is a succession of events described here.

The resurrection is to take place at the coming, and is to be followed by the end. Christ is to come, not to enter on an earthly kingdom, but to *deliver up* the mediatorial kingdom to the Father, when all things have been put under His feet. He is reigning now, and "must reign (verse 25) till He hath put all enemies under His feet," which is an undoubted reference to the prophetic promise to the Messiah in Psalm

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This prophecy is applied by Peter in Acts 2 : 23-35, as being fulfilled in the gospel dispensation. "The last enemy that shall be destroyed is death."—Verse 26. In Rev. 20 : 13, 14, we learn that this takes place at the resurrection. When this subjection has all been accomplished by Christ, "then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all," which is but an amplification of what is described in the 24th verse as the delivering up of the kingdom to the Father.

This line of reasoning clearly proves that the resurrection of the dead in Christ will take place at "the end," as well as "at the coming." The Pre-millennialist says that the righteous will be raised at the beginning of the millennium and the wicked at the end. Paul says that the righteous will rise at *the end*, i.e., at *the last day*. Paul is supported in this position by the explicit and reiterated statement of Jesus, in John 6 : 40: "This is the will of Him that sent Me, that every one which seeth the Son and believeth on Him may have everlasting life; and I will raise him up at the last day." This last statement is repeated in verses 44 and 54.

It must not be forgotten that in this passage, 1 Cor. 15 : 23, as well as in 1 Thess. 4 : 13-18, the resurrection of the wicked, as a class, is not mentioned or under consideration in the line of argument pursued by the apostle.

It is wrong to conclude from this that it is separated from that of the righteous by a long period. There are great differences of nature and destiny in the

resurrection of the two classes, and it is quite natural for the apostle, at certain times, especially when comforting sorrowing Christians, to speak only of the glories of the resurrected righteous.

In 1 Thess. 4: 16-18, as we all know, Paul is not contrasting the resurrection of the just with that of the unjust, but is simply clearing up the puzzled ideas of the Thessalonian Christians, and showing them that the righteous who are alive will not prevent or go before the "dead in Christ."

The only passage which, on a first superficial reading, seems to favor the idea of two bodily resurrections, separated by a thousand years, is Rev. 20.

This chapter has been well called both the birth-place and the Gibraltar of this two-resurrection idea, and, through it, of the Pre-millennial theory.

So if this Gibraltar be attacked and silenced, there will be little or no defence for the theory.

We must not forget that this passage is taken from the Book of Revelation—that symbolic book which ought to be interpreted by the plain teachings of other portions of God's Word. We should not, in a foolish inversion of the process, interpret the *clear* by the *obscure*. There are two modes of interpreting this and similar portions of Scripture—the *literal* and the *figurative*, or *spiritual*. Which of these shall we adopt?

Pre-millennialists pretend to adopt the *literal* interpretation, though in reality they do not apply it consistently to the whole chapter and the context.

Even if we do take the literal interpretation, I can-

not see that it is clearly stated that there will be two separate resurrections. What passage in this chapter or the context describes the second advent? In the previous chapter a great battle is described, in which Christ and His followers completely vanquish the beast and his followers, but this does not necessarily describe the second advent.

Many Pre-millennialists claim that this is the second advent.

Dr. Lord says that the horse on which He rides "is simply to symbolize the descent of Christ to the earth as a king, and to show that His advent is visible." He also says: "The armies in heaven that follow Him are of the same corporeal nature as He, manifestly, from their being seated on horses, and are shown to be *raised and glorified saints*."

Such writers seem to regard the battle as a physical conflict and the slaughter as literal, but they do not show us just how they fit on their literal interpretation to the expressions in verse 21: "The remnant were slain with the sword of Him that sat upon the horse, which sword *proceeded out of His mouth*: And all the fowls were filled with their flesh."

If, as Dr. Lord and others claim, these followers of Christ were *raised* Christians, where is the need for another resurrection before the millennium?

No intelligent Pre-millennialist now claims that the "angel" in chapter 20: 1 is Christ, for throughout the Apocalypse Christ is constantly distinguished from the angels.

By the way, who thinks that this angel had a literal "key" and a literal iron "chain" to bind Satan with?

Even construed literally, Rev. 20: 4 does not describe the resurrection of all the dead in Christ. It speaks only of martyrs, already referred to in Rev. 6: 9-11. It does not even speak of the resurrection of these, for it only refers to their "*souls*." There is nothing said about this taking place *on the earth* either in the fourth or sixth verses.

Moses Stuart says in commenting on this passage, "as to the notion of a *descent to the earth* of Christ and the martyrs and their visible reign here, there is not a word in the text, nor even an implication, at least I can find none."

The figurative or spiritual interpretation of this passage is the most reasonable one to adopt. The first two or three verses of the chapter suggest to us the absurdity of a literal and the reasonableness of a figurative interpretation. What, then, is the spiritual meaning of this chapter and the context? At the close of chapter nineteen a great battle is described, not physical, but a great contest between the forces of good and evil, of light and darkness, resulting in the discomfiture of the evil cause. Then follows, in chapter 20: 1-3, the binding or restraining of Satan and his agencies of evil that good may specially prosper. Then the martyr spirit pervades the Church. That this reviving of the martyr spirit is a reasonable interpretation is shown by the frequency with which any revival of God's cause is spoken of in Scripture as a resurrection. Isaiah said, "Thy dead men shall live,

together with my dead body shall they arise. Awake and sing, ye that dwell in dust; for thy dew is as the dew of herbs and the earth shall cast out the dead." Isa. 26:19. In Hosea 6:3 we find the same figure, and in Ezekiel 37:10-14 the same imagery is used in the vision of the valley of dry bones. We find frequently throughout the Scriptures that when any individuals or a body of men abandon a life of sin and turn to God they are said to live again. Rom. 6:4, 8, 13. Paul, in Rom. 11:15, speaking of the conversion of the Jews and the accompanying spread of the Gospel, says: "If the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead." We often find when a man or race of men exhibit the same spirit that was manifested by a previous man or race of men, the latter are said to live over again in the lives of the former. For instance, it was prophesied that Elijah should appear before the coming of Christ, and this prediction was fulfilled in the life and work of John the Baptist, who came "in the spirit and power of Elijah."

In Rev. 11:7-12 the death and resurrection of two witnesses is described in language similar to that used in Rev. 20:4-6, and yet no Pre-millennial commentator or writer thinks of interpreting it in a literal way.

In order to understand the resurrection referred to in ver. 6, we should place beside it Christ's words in John 5:25, 28, 29, "Verily, verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God and they that hear

shall live." This is not a future, bodily resurrection, but a temporal, spiritual resurrection of dead souls to real life. In verses 28 and 29 He describes the future bodily resurrection at the end of the world. We place John 5:25 parallel with Rev. 20:4-6, and John 5:28, 29 parallel with Rev. 20:11-15. When we take John 5:25, 28, 29 along with Rev. 20:4-6, we find that the two passages either explicitly or implicitly refer to a first and second death and a first and second resurrection. The first death is literal and bodily and the second death is spiritual or moral. The first resurrection is figurative or spiritual and the second resurrection is literal and bodily.

Now, when in Rev. 20:6 "the second death" is undoubtedly figurative or moral, it seems most reasonable to expect that the "first resurrection" referred to in the same verse should be figurative or spiritual, especially when such an interpretation is in harmony with the use of the same expression in other passages and with the general teaching of the Scriptures.

The most intelligent interpretation of this passage is that furnished by Dr. David Brown, which may be summarized as follows: The vision reveals a period in the history of the Church when the martyrs for Jesus, whom paganism and the papacy put to death, shall live in the rising up of a race of men who will exhibit the devotion to Christ which was exhibited by them. They shall not only live, but reign; judgment shall be given unto them in the destruction of all the enemies of the Church. No human power shall be

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in existence that will exercise the persecuting spirit which the enemies of the martyrs possessed. The great anti-Christian powers shall have been destroyed; the remnant of the opponents of Christ shall have been slain for a season; the devil shall have been shut up so that he cannot deceive the nations; though the sinful heart of man will remain, it will not be tempted to open and high-handed opposition to Christ, which Satan now encourages; vital religion will be prevalent; a type of it will be exhibited which we have never seen; the Church in its spirituality will be the ruling power of the earth; "the kingdom and dominion and the greatness of the kingdom under the whole heavens shall be given to the people of the saints of the Most High." Dan. 7:27.

Then the "rest of the dead" lived not again till the close of the millennium. The "rest of the dead" corresponds with "the remnant" in Rev. 19:21. The same word in the Greek, *οι λοιποι*, is used in both passages, and the Revised Version has translated it "the rest," in 19:21.

In this great battle, which cannot be entirely physical, but must be largely spiritual, the forces of evil are worsted. The beast, which is Satan and the false prophet, are "cast alive into the lake of fire that burneth with brimstone."

His cause is defeated and his followers are practically killed. By what agency? "With the sword of Him that sat upon the horse, even the sword which came forth out of His mouth." (v. 21.) What does this represent? Refer back to v. 12, and we find

that the name of the powerful horseman is "The Word of God," and in v. 11, "The Faithful and True." What more appropriate symbolic language could be used to describe the mighty power of the Word to destroy evil than the words of v. 21?

He, himself, is "the Word of God." Something proceeding out of His mouth naturally suggests "the Word." What more expressive emblem could be used to describe its power? A sword. "For the word of God is living and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Revised Version, Heb. 4:12.

Good old John Bunyan fittingly, and Scripturally represents Christian using as his chief weapon in his battles on the way and with Apollyon his trusty two-edged sword, by which he symbolizes the word of God. This natural interpretation harmonizes with other prophecies of the power of the Gospel written and preached. These followers of Satan, the *οι λοιροι* "the rest of the dead," will be raised up or revived at the close of the millennium, to fight under their old leader who is to be restrained during the millennium, and then let loose for the great final struggle between good and evil, before the advent and judgment which will result in the eternal subjugation of all evil forces.

After Satan and his forces have been loosed in the brief outbreak of ungodliness, then the whole vision, at least so far as this chapter goes, closes with the general resurrection of the "dead, small and

great," followed by the opening of the books in the general judgment of all mankind.

But some Pre-millennialist may ask, Why do you use the figurative interpretation in verses 4-6, and use the literal interpretation in verses 11-15, where you understand John to describe the literal bodily resurrection? We might retort, Why do you use the figurative interpretation in verses 1-3 (where no one supposes a literal key, or chain, or pit is meant), and then use the literal interpretation in verses 4-6? But suppose we enlarge the question to show the principle involved. Why do we change from the use of the figurative interpretation in one part of the Bible to the use of the literal interpretation in another part? The change ought to be made if the exegetical conditions are fulfilled, when the two passages are side by side as companion verses, just as truly as when they are separated as widely as Genesis and Revelation. If the language used in the passage, the context surrounding it, and the harmony of Scripture require that a change be made from one method of interpretation to another, then in the interests of Scriptural truth it ought to be made, even though in two companion verses, or even in two clauses of the same verse. It is not a question of location in chapter and verse, but of getting a clear and consistent interpretation of the Scriptures. The division into chapters and verses is a purely human invention.

We adopt the figurative interpretation of the word "resurrection," etc., in verses 4-6, because all the surrounding words are figuratively used, and there is not

a single reference in the three verses to anything literal, *i.e.*, bodily or earthly. Besides, this interpretation, as we have shown, fully harmonizes with the context and the rest of Scripture. We adopt the literal interpretation in verses 11-15, because the language used requires it. There is distinct mention of "graves," "earth," "sea." Besides, this description of the general resurrection harmonizes with other accounts of it, as we have shown. The language in verses 4-6 does not assert a *bodily resurrection*. The terms used in verses 11-15 do assert a *universal resurrection*. In the first passage nothing is said about graves surrendering dead bodies, only the souls of the beheaded are described as living and reigning with Christ. In verses 11-15 John does not say that the "rest of the dead" rose. It would be natural to expect John to use some expression like "the rest of the dead" in verses 11-15, if the just were to be raised at one time, and the wicked at a later time. But he uses expressions without limitation, "the dead, small and great," "the sea gave up the dead which were in it," "death and hell (or hades) delivered up their dead," "they were judged every man." Surely it would be very incongruous here, in this latter part of the chapter, to mention the Book of Life, as being used in the Judgment to determine who are the good, if those whose names are written in it had already a thousand years before been raised up, judged, and separated from the wicked.

As a concluding objection to the idea of two separate resurrections, we would ask, When are the righteous

dead, who die during the millennium, to be raised up? Surely, not along with the wicked. We shall have to suppose another special resurrection for them, with another millennial period, separating them from the wicked, and so we might go on in an infinite series.

But some Pre-millennialist may say, no one will die during the millennium—all will be *immortal*. Then all I have to say is, that such a millennium does not belong to the earthly state, but is a fragment stolen from the eternal dispensation of heaven. Some Pre-millennialists claim that, though there will be no deaths, there will be births—children constantly being born. Now if this goes on for 1,000 years, or 365,000 years as some suppose, with no deaths, this little world will soon become overflowingly populated. But to meet this difficulty, the ever fertile imaginations of Pre-millennialists have advanced Bickersteth's theory in "yesterday, to-day and forever," that there will be periodical translations of whole generations to other planets.

To what strange fancies will the exigencies of an unscriptural theory drive its advocates!

AT THE JUDGMENT.

We must here protest against the confusing and unwarranted use of this word "judgment" by Pre-millennialists in four separate ways.

They speak of the spiritual "judgment" in this life which is passed upon all men, but in which the believer in Christ does not come into condemnation, but is justified. This is perhaps a pardonable use of the

word in a figurative or spiritual way, just as the word resurrection sometimes means conversion.

They say a second "judgment" will take place at death, but that cannot properly be called a judgment; for all men at death enter a disembodied state, where they enjoy or suffer the natural consequences of their lives and characters on earth. Then they say there will be a third "judgment" of the righteous only at Christ's second advent preceding the millennium. This will be only a kind of adjudication upon the claims of the righteous for reward during the millennium, and probably in the final heaven. Then they say there will be a fourth "judgment" by Christ and the saints at the close of the millennium and after the resurrection of the wicked.

Now, these last two judgments, which we claim ought to be combined in one general judgment of good and bad, are closely connected with the theory of two resurrections. If we have succeeded in proving that they are not two separate resurrections, then these two descriptions of a judgment ought not to be parted, but drawn together in one great event occurring after Christ's coming and the general resurrection, and previous to the end of the world.

The following passages connect the coming of Christ and the general judgment: Matt. 16:27, "*For the Son of man shall come in the glory of His Father, with His angels, and then He shall reward every man according to his works;*" Luke 12:8, 9: "*Also I say unto you, whosoever shall confess Me before men, Him shall the Son of man also confess before the angels of*

God: but he that denieth Me before men shall be denied before the angels of God." The confessing and denying by Christ are to take place at the same time. See also Mark 8:38, Luke 9:26, Matt. 10:32, 33.

When Christ comes to judge the world we are told that "every eye shall see Him." Matt. 24:27: "For as the lightning cometh out of the east and shineth even unto the west, so shall the coming of the Son of man be." Rev. 1:6: "Behold He cometh with clouds, and every eye shall see Him, and they also that pierced Him, and all kindreds of the earth shall wail because of Him."

This certainly teaches us that the whole human race, dead or living, will see Christ when He comes. But Pre-millennialists say all will not see Him—that those that pierced Him, along with all the wicked dead, shall slumber on in their graves a thousand years after He comes before they shall be awakened to see Him. It is plainly taught in Scripture that when Christ comes as Judge He will come to judge *all men at the same time*. "Before Him shall be gathered *all nations*." Matt. 25:32. "Because He has appointed a day" (not two days) "in the which He will judge the *world in righteousness*." Acts 17:31. "The Lord Jesus Christ, who shall judge *the quick and the dead* at His appearing, and His kingdom." 2 Tim. 4:1; also Acts 10:42. "Who will render to *every man* according to his deeds." Rom. 2:6 (read on through verses 7-11 and we will see that the judgment of the two classes will be simultaneous). "And as it is appointed unto men once to die, but after this the judgment," Heb.

9:27, implying that the judgment will be as universal as death. "And I saw the dead, *small and great*, stand before God; and the books were opened." Rev. 20:12.

There seems to be an impression in some minds that the followers of Christ will not be judged in the sight of the world. The main purpose of the judgment is a vindication of God and the good in the sight of the universe. Most certainly all our lives will be scrutinized and our reward allotted to us in the presence of the wicked and the assembled universe. "Therefore judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness and will make manifest the counsels of the hearts; and then shall every man have praise of God." 1 Cor. 4:5. "For we must *all* appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5:10. "But why dost thou judge thy brother? for we shall all stand before the judgment-seat of Christ. So then *every one* of us shall give account of himself to God." Rom. 14:10-12. "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God?" 1 Peter 4:17. Read the 24th and 25th chapters of Matthew, and we will find that one of the plainest and most prominent characteristics of the general judgment will be the separation of the good and bad. According to the Pre-millennialist, this separation will take place a thousand years before the real judgment.

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At the close of the 24th chap., after frequent references to His coming, Christ exhorts us to be like faithful servants, working while the Master is absent, and thus properly waiting for His return. He warns us against acting like the "*evil servant*," who abuses his fellow-servants and squanders the master's time and means, and who is cut off at the master's coming and sent to the place of "weeping and gnashing of teeth," which generally refers to the suffering of hell.

In the 25th chap., by a variety of parables, as well as by plainer teachings, Christ shows that the first separation of the good and bad will take place at His coming and the general judgment. In the parable of the ten virgins, 1-13, the entering in of the good and the shutting out of the foolish or bad takes place at His coming.

In the parable of the talents, 14-30, the Master returns not so much to resume his possessions or kingdom as to reckon with His servants, parcel out His kingdom in rewarding the faithful, and also to punish the unprofitable servant. Then, in 31-46, Christ passes from parabolic utterances to plain didactic statements about His coming and the judgment.

"*When the Son of Man shall come in His glory and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left.*" Then follows a description of

the judgment and rewarding of the righteous, followed by the judgment and condemnation of the wicked, and the whole chapter closes with those terrible words which describe the eternal separation of the two classes thus judged in the presence of each other: "And these shall go away into everlasting punishment, but the righteous into life eternal."

This order in the judgment and separation, of first banishing the wicked from the presence of God and all the good, and then admitting the righteous to the full glories of heaven to "shine forth as the sun in the kingdom of their Father," is the order described in all parts of the Scripture. By a figurative interpretation of Rev. 20, 21, 22, the same order is described.

In 2 Thess. 1: 6-10, Paul arranges the events in the same order.

"Seeing it is a righteous thing with God to recompense (1) tribulation to them that trouble you, and (2) to you who are troubled rest with us; when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire (1), taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power; when He shall come (2) to be glorified with His saints and admired in all them that believe," etc.

In the parable of the wheat and tares, in Matt. 13: 24-30 and 36-43, Christ teaches the same order. The impatient servants wish to weed out the tares at once; but the Master (Christ) says, "Let both grow together

until the harvest; and in the time of harvest I will say to the reapers, gather *first the tares*, and bind them in bundles to burn them; but gather the wheat into My barn."

In the explanation of the parable given by Christ himself, about which there should be no doubt, we find the same order described. He says, "The field is the world," the good seed "the children of the kingdom; but the tares are the children of the wicked one." "The harvest is the end of the world; the reapers are the angels. As therefore the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall *gather out of his kingdom* all things that offend and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth. *Then* shall the righteous shine forth as the sun in the kingdom of their Father."

Then, in interpreting the parable of the net containing good and bad fish, in verses 47-50, Christ again says, as if He would specially emphasize the order, "So shall it be at the end of the world: the angels shall come forth and *sever the wicked* from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

Now Pre-millennialists obey in a peculiar way the Master's forbiddance of the removal of the tares, but they forget altogether the Master's positive injunction: "Let both *grow together until the harvest*," which we are told afterward is "the *end of the world*."

They think it is perfectly right to reverse the process of separation before the end of the world, and when Christ will come to pluck out the wheat or his children from among the tares. Then a little later on, just at the opening of the millennium, they say He will come back to the partially harvested field—the world—with the garnered grain of His saints, and complete the separation before the proper time by destroying from off the face of the earth the *living tares* of wickedness that may chance to be growing there. This is a most strange perversion of the parabolic and plain teaching of Christ and the apostles, and a decided inversion of the order described in other parts of Scripture.

We therefore conclude that it is most reasonable to believe that the judgment is a majestic and universally interesting event which comes in quick succession after the second advent and the general resurrection from the dead.

AT THE END OF THE WORLD.

In Joel 2: 28-30, we find a prophecy of the great and terrible day of the Lord, which Peter says in Acts 2: 17, was partially fulfilled in the Pentecostal baptism.

In Heb. 2: 10-12 we have another reference to the destruction of this present earth, and the reconstruction of a glorified heavens and earth. Now let us read over carefully the first 14 verses of 2 Peter, 3. Peter is speaking of the signs of Christ's coming, and refers to scoffers ridiculing the slowness of His coming.

"And saying where is the promise of His coming, for since the fathers fell asleep all things continue as they were from the beginning of the creation."

Then he proceeds to contrast the coming of Christ and the destruction, or rather reconstruction, of the earth with the coming of the flood, and the consequent destruction of human life and all things on the face of the earth.

He comforts half-impatient believers' hearts with the words: "The Lord is not slack concerning His promise as some men count slackness, but is long-suffering to usward, not willing that any should perish, but that all should come to repentance. But the day of the Lord will come as a thief in the night; *in the which* the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works therein shall be burned up. Seeing, then, that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto (*"hastening" in the margin, or R. V., "earnestly desiring"*) the coming of the day of God, wherein the heavens being on fire shall be dissolved and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for a new heavens and a new earth wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace without spot and blameless." Here we have a description of Christ's coming connected with the end of the world, its conflagration and purification, result-

ing in "a *new heavens* and a *new earth* wherein dwelleth righteousness."

That Christ's coming will not take place till this reconstruction of the heavens and earth is clearly proven by Acts 3: 21, "Whom the heavens must receive *until* the times of restitution of all things which God hath spoken by the mouth of all His holy prophets since the world began." This "restitution of all things" can only completely and clearly refer to the reconstruction of this earth at the end.

If the preceding line of reasoning has been followed thoughtfully, I think it will be clearly seen that if there be only *one advent* of Christ yet to come, it is more reasonable to infer that it will take place at such a time when all the passages used to describe it may be combined and harmonized in the description of this, one advent.

I will now state the two main objections which I hold against the Pre-millennial theory of Christ's advent.

1. I object to it because of its *unspiritual* nature. I do not now refer to its effect on the life of anyone holding these views. For I admit that some of the modern advocates of this theory are among the most earnest and spiritually-minded men I have known. I am not willing to admit that this is wholly caused by their peculiar views on this point. I feel like explaining their zeal as Henry Ward Beecher did Spurgeon's earnestness. When Mr. Beecher was lecturing before a class of young men at Yale he undertook to denounce, as he sometimes does, ultra-Calvinistic views, and

declared that the restricted ideas of salvation connected with them must freeze the zeal and hinder the missionary efforts of those who hold such views. A student asked him how he would explain the burning zeal of such a man as Spurgeon. Mr. Beecher replied that, as the camel was a very useful animal in spite of its unsightly hump, so Spurgeon was earnest in spite of his Calvinism. So I say these earnest Pre-millennialists are earnest in spite of their most unspiritual theory. I admit that there is something about the theory that in some moods appeals to our emotional or sentimental natures. Sometimes, when we are a little lazy or discouraged, we long for death, or Christ's coming to end this perpetual struggle between flesh and spirit, and usher in the rest and purity of heaven. So, also, when we become weary in gospel work and disheartened by its slow progress, at home or abroad, we take to dreaming and longing for some golden age in the near or distant future, brought about—not by human agencies—but by some supernatural and overpowering manifestation of Christ. Now, any such foolish longing cannot fail, in the end, to cause a less vigorous use of *present means* for the world's conversion. I know the advocates of this theory are constantly telling us that if we will only allow the idea to take possession of our minds, that Christ may come at any moment, it will make us more holy in life and stimulate us to greater activity. I am aware that Christ prayed, "Sanctify them through Thy truth," and I can see how such a prayer could be answered. But I fail to see how any person could be

rendered holier by making himself believe what may be an untruth—for this fanciful expectation that Christ may come at any moment, is at least an uncertainty, and may prove to be a false expectation. Pre-millennialists are constantly asserting that the apostles taught the early Christians, and also us, to constantly be looking for the coming of Christ, and that we are nowhere commanded to look for death. Let us deal with this first statement. Dr. J. H. Brookes, in his "Maranatha," has charged Post-millennarians with dishonoring God's Spirit, by asserting that "the holy men of old who spake as they were moved by the Holy Ghost, were mistaken when they taught the people to look for His coming."

Now, I think this charge more properly lies against Pre-millennialists. About two millenniums have passed since the inspired writings were penned, and about 1,800 years ago Jesus said from heaven, "Surely I come quickly." But He has not come yet. Neither His words nor the words of the apostles could have meant absolutely that Christ was to come at any time during their lifetime. Therefore, it seems to me that Pre-millennialists imply that these inspired men were sadly mistaken, and tacitly impute a mistake to the Holy Spirit which inspired them. Rationalists and infidels have been only too glad to suppose that the apostles expected and taught the glorious advent of Christ during their day, and with this weapon have tried to undermine the orthodox doctrine of inspiration. Bishop F. D. Huntingdon's proposition will help us to obtain a clear idea of the apostles' teach-

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ing on this point. He says: "The purpose of revelation, in this matter, was to create in Christians, not a belief that Christ would come at any particular hour in history, but a belief that He is always at hand, and that all Christians should at all times and in all places be ready, as men that stand with their lamps trimmed and burning to meet Him personally."

The date of the event was no part of the Divine communication on that point, the writers were left to their human faculties, and if they misapprehended, it was only the plainer evidence that they were but men. It was of importance that the Church should always be regarding the Lord and Head as nigh, but not to have the chronology settled.

Christ did not teach His followers to watch hourly for His coming. Of course He said, (Mark 13 : 37), "What I say unto you, I say unto all, Watch." In Luke 21 : 24, 25, 27, He taught that certain events would take place before He came, so the disciples should not be foolishly looking for Him at any hour.

It is exceedingly foolish to tell a man to be constantly watching for an event that is not likely to occur before his death.

Dr. Laing makes the following statements on this point: "Nowhere in the Bible are we told to *watch* for the coming of our Lord. On an exhaustive examination of the passages bearing on this point, it will be found that (1) when the coming or appearing is spoken of as an object of hope, the verb used is invariably to 'wait,' not to 'watch.' The verb 'watch' is never

used as a transitive verb having an object, except where it is the English rendering of Greek verbs meaning to 'keep guard' (Luke 2 : 8), or to 'observe carefully,' (Matt. 27 : 36, 54 ; Mark 3 : 2 ; Luke 1 : 7 ; 14 : 1 ; 20 : 20 ; Acts 9 : 24). Three other Greek verbs are translated 'watch,' viz. : *γρηγορειν*, *αγρυπνειν*, *νεφειν*. The first of these means 'to keep awake,' to be waking as opposed to sleeping, to be active and alive to duty. The second means to 'keep awake,' 'to be on the alert.' Both of these verbs are intransitive, neither of them ever has an object, nor can they mean 'watch for.' The third word, *νεφειν*, means 'to be abstemious, sober,' and being neuter cannot have an object or mean 'watch for.' Where, then, can a solitary text be found in support of the Chiliast's 'watching for the Lord.' (2) Eight Greek words are rendered by the English word 'wait.' One of them is invariably used when 'the hope,' 'the appearing,' 'the coming,' 'the Lord Himself,' are spoken of. (Rom. 8 : 19 ; 23 : 25 ; 1 Cor. 1 : 7 ; Gal. 5 : 5 ; 1 Thess. 1 : 10 ; Phil. 3 : 20 ; Titus 2 : 13 ; Jas. 5 : 7.) But to 'wait for,' is not to 'watch for,' it means to exercise patience in well-doing, until the person or event expected comes."

Now, if the early Christians were not taught by the apostles to hourly expect Christ, we are not to so expect Him. Pre-millennialists sometimes offer as an objection to a Post-millennial advent of Christ, that instead of the time of the advent being uncertain, we could then determine when it would take place, by

counting forward one thousand years from the beginning of the millennium.

This objection does not hold good, for though men will likely know when the millennium is in progress, no one will likely know just when it will commence.

We often hear it stated that we are nowhere told to expect death, but that we are to constantly watch for the advent. Now, this is an unwarranted and an unwise substitution of an uncertain event for a certain one, and is quite contrary to Scripture.

Paul certainly expected to die. 2 Tim. 7 : 6 : "For I am now ready to be offered up, and the time of my departure is at hand." 2 Cor. 5 : 8 : "We are confident, I say, and willing rather to be absent from the body and to be present with the Lord."

After His resurrection Christ prophesied the death of Peter. John. 21 : 19 : "This spake he, signifying by what death he should glorify God;" and Peter himself referred to this afterward in his Epistles, stating that he expected death. 2 Pet. 1 : 14 : "Knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath showed me." John, who above all others had some reason to hope that he would escape death, with cautious wisdom takes special pains to correct a false impression made by some words of Christ about him. John 21 : 23 : "Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, he shall not die, but if I will that he tarry till I come, what is that to thee?"

In Phil. 1 : 2, Paul speaks of dying as gain. Many

passages may be cited in which the certainty of death is used as a powerful incentive to unreserved consecration and ceaseless activity in God's service.

The unspiritual nature of this theory is more fully revealed in the nature of the kingdom which it says Christ is coming to set up. Pre-millennialists generally describe a kingdom of a temporal and physical kind—a kingdom with a magnificent throne and court in or over Jerusalem, with material honors and equipments.

Now, I think we are safe in saying that Christ's ideas of a kingdom were and are, as revealed in His word, diametrically opposed to this. When Christ came in His Incarnation, the Jews, filled with the most exaggerated and coarsely material ideas of His kingdom, were flatly disappointed. So it seems to me it will be when Christ comes the second time. Many of those who are weaving out such a fanciful picture of a material kingdom during the millennium will be as greatly disappointed as were the Jews. Christ declares emphatically in John 18:36, "My kingdom is not of this world . . . but now is my kingdom not from hence." In the following verse He declares Himself to be a King, but not in the empty human sense, for He is a King of truth.

Undoubtedly Christ here asserts his claim to a kingdom which He was then inaugurating. He established it then, and by the power of the Cross and resurrection it has been growing till now it numbers more subjects than ever acknowledged allegiance to any sovereign.

In setting up and extending this kingdom, Christ

refused any purely physical honor or aid, bidding a rash Peter put up his too hasty sword. When He started in His public life, and was about to set up this kingdom He flatly refused the tempting offer by Satan of "the kingdoms of the world and the glory of them," and after a life of unselfish devotion to humanity, and His mission for its good, He fought His way back to another mountain where, clothed with a grander power—a power in heaven as well as on earth,—He commissioned His disciples to go forth and build up that spiritual kingdom which he had set up and won till it should comprehend all nations of men. Now, if He so flatly resisted Satan's tempting bribe of an earthly kingdom, He is not very likely to be induced, even by some of His deluded followers, to come and set up such a kingdom as He plainly refused to take, but He is more likely to say to them, as He said to the real Satan, and to the Satanic thought in Peter, "Get thee behind, me Satan; for thou mindest not the things of God, but the things of men." (R.V.)

In this passage Christ emphatically declares that His kingdom is not of this world. It is not of this world in its *origin*, for there was nothing in the drift of the times then or before to develop it. It is not of this world in its *purposes*, for its main purpose is not, as in earthly kingdoms, to obtain material power and material glory, but to prepare the way for the universal triumph of the Prince of Peace. It is not of this world in its *character*, for it is inward and spiritual, as distinguished from an outward and temporal kingdom. It is a kingdom of truth, and is

founded in the conscience, in the intellect, in the heart. Paul properly defines it, when he says: "The kingdom of God is not meat or drink (physical things), but righteousness, and peace, and joy in the Holy Ghost."

At one time during His lifetime, when the people desired to force upon Him a kingship, Christ avoided such an unwise step by departing to the solitude of the mountains. See John 6: 15. We have no reason to suppose that the feelings of Christ have undergone any radical change since then. And so if these enthusiastic Pre-millennialists persist in trying to bring Christ down from His exalted seat and mission at God's right hand, to reign over a local and temporal kingdom here, most likely He will, in a bodily way, absent Himself—i.e., etherealize or spiritualize Himself, in order that He may teach them the true idea of the kingdom. We are told that "the kingdom of God is *within us*," not in our physical surroundings. Now, if this be the true nature of the kingdom, when will it be established, and how long will it last? John the Baptist, as Christ's herald, proclaimed the kingdom of heaven at hand. When under that mockery of an examination by Pilate, Christ Himself stated that He was a King *then*. In Matt. 28: 18, after His resurrection, we read of Him speaking and using His functions as a King—"all power is given unto me in heaven and in earth." Then He commissioned His disciples to go forth and subdue the world unto Himself. According to Daniel's prophecy this kingdom was to be set

up at Christ's Incarnation. Dan. 2: 44: "And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and it shall stand forever." Dan. 7: 13, 14, 18, 27: "I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought Him near before Him. And there was given Him (not will be given) dominion and glory, and a *kingdom that all people, nations, and languages* should serve Him; His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed. But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve Him, and obey Him." Now, if we have any doubts as to when this Davidic kingdom of Christ was set up, they should be entirely dispelled when we listen to the plain, ringing words of Peter, which he uttered when speaking under the fresh and powerful inspiration of the Pentecostal outpouring of the Spirit. Acts 2: 29, 36: "Men and brethren, let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. Therefore, being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, He would raise up Christ to sit on his throne;



he seeing this before spake of the *resurrection* of Christ, that His soul was not left in hell (or hades), neither His flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, He has shed forth this, which ye now see and hear. For David is not ascended into the heavens: but he saith himself, The LORD said unto my Lord, Sit Thou on My right hand, until I make Thy foes Thy footstool. Therefore let all the house of Israel know assuredly, that God *hath made* that same Jesus, whom ye have crucified, both *Lord* and Christ."

It sounds like the official proclamation of Christ's coronation or exaltation by a specially commissioned messenger from heaven's court. We have studied this passage in all its bearings, and cannot see how it can have any other meaning than that the long-predicted exaltation of Christ to the throne of David was an accomplished fact when Peter was speaking. This destroys utterly the Pre-millennialist's idea of Christ's kingdom. Paul expresses the same idea in Phil. 2:9-11: "Wherefore God also hath highly exalted Him and given Him a name which is above every name; that at the name of Jesus every knee should bow of things in heaven and things in earth and things under the earth; and that every tongue should confess that Jesus Christ is *Lord* to the glory of God the Father." The same idea is brought out in Eph. 1:20-23. From His exalted seat in glory Christ sends back the same message in Rev. 3:21: "To him that overcometh will

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I grant to sit with Me in My throne, even as I also overcame and *am set down* with My Father in His throne." It appears from these and other similar passages that Jesus *is reigning now*, and that He is subjugating the world unto Himself through His disciples and the propagation of the Gospel. The question rises, *How long* is He to reign in the present capacity? The prophetic promise in Psalm 110: 1 says: "Sit Thou at My right hand until I make Thine enemies Thy footstool." In Acts 2: 34 and Heb. 1: 13 this promise is applied to Christ's present reign. In 1 Cor. 15: 25 we read: "For He must reign *till* He hath put all enemies under His feet. The last enemy that shall be destroyed is death." In Rev. 20: 14 we learn that this is to take place at the general resurrection and judgment: "When all things are subdued unto Him," "then cometh the end when He shall" (Revised Version) "deliver up the kingdom to God even the Father." In v. 23 we find all this connected with, *i.e.*, following, the second coming of Christ.

If Christ be *now* reigning over a kingdom which by right of redemption includes the whole earth, and which God's word promises shall continue until all opposing forces shall be subjugated and it shall become actually coextensive with the world, how foolish to be talking of a kingdom of a physical or earthly nature which Christ is going to come and set up in the uncertain future! Do we honor Christ, our true spiritual King, by such unspiritual and grossly material ideas of a coming kingdom? Do we not greatly

dishonor Him by contradicting all His teachings as to the nature of His kingdom, and by desiring Him to vacate the lofty throne of His growing spiritual dominion over the whole earth and all ransomed spirits and take an insignificant material throne, surrounded by an earthly court rivalling the petty pageantries of earth's sovereigns? How foolish to think that we would be honoring Queen Victoria if we should ask her to vacate her present throne, on which she sits, the beloved of millions, as Queen of Great Britain and Empress of India, to leave the headquarters of her present empire and accept the wonderful and majestic honor of sitting on a little throne we might set up in this city of Toronto, where she might reign as Queen of Ontario, one small province in her former vast Empire! Just as foolish and dishonoring would it be for us to ask Christ to leave His present exalted throne at God's right hand and consent to sit in Jerusalem or any other city of this earth on the most beautiful and costly throne that could be devised and surrounded by a magnificent retinue to administer the affairs of a temporal kingdom. It would be a poor and unsatisfactory honor, too, for His saints to bring them back to this untransformed earth, even if it were to reign with Christ. To say the least, such a proceeding manifestly reverses the order of rewards and companionship with Christ between death and the final heaven. Paul says of death that it is "to depart and be with Christ, which is far better." The Pre-millennialist, if he admit that a man will die at all, and he is forced to do so, transforms this language into: "to

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depart and be in the disembodied state a while, and then to come back again to this earth."

Christ, in those sweet words of comfort to His disciples preparatory to their separation, said: "And if I go and prepare a place for you, I will come again and receive you unto Myself, that where I am ye may be also." What sad reversals the Pre-millennial theory makes in these words. It says, "And if ye are preparing a place for Me, I will come again and stay with you, that where you are I may be also."

What an empty honor it would be to the departed saints to bring them back from their happy Paradisal abode with Christ to this world, still imperfect and unglorified, merely to enjoy the vexatious emoluments of some office in a temporal kingdom! Think of asking Paul to come back again to this earthly state, who had a desire "to depart and be with Christ, which was far better" who thought that "to die is gain!" Surely such a *descent* upon the earth, instead of being an exalted honor, would be, as Dr. Pope observes, "A second and profounder fall of man."

The unspiritual nature of this theory is seen again in the "*Judaizing*" teachings that are associated with it. We hear a great deal said about the restoration of the Jews at Christ's Pre-millennial coming, the setting up of a Davidic kingdom with Christ seated on a throne of temporal power, the restoration of the Judaic dispensation with its temple and sacrifices. The restoration of the Jews is too large a subject to discuss in the compass of this pamphlet. While I would not feel inclined to say that there will be no bodily and

temporal restoration of the Jews, yet I feel compelled to say, after studying Paul's teachings concerning the Jews, that the restoration is more of a spiritual than a temporal one. What is the true idea of a Jew, according to Paul? Rom. 2: 28, 29: "For he is not a Jew who is one *outwardly*; but he is a Jew, which is one *inwardly*."

Rom. 9: 6-8 teaches the same distinction. Gal. 3: 7, 9, 29: "Know therefore that they which *be of faith*, the same are sons of Abraham. So then they which *be of faith* are blessed with the faithful Abraham. *And if ye are Christ's then are ye Abraham's seed, heirs according to the promise.*"

If any one will carefully study Rom. 11th chap., and connect it with these definitions of what a Jew is, he can scarcely fail to get the idea of a spiritual restoration of the Jews.

As to the Davidic kingdom being set up at Christ's coming, I think it has been clearly shown from Acts 2: 29-36, and other passages, that this kingdom has already been set up, and that a temporal kingdom would be repulsive to Christ's expressed purposes and desires. As to the foolish fiction of a restoration of the temple services, with its ancient ritual and multitude of bloody sacrifices, the whole idea is unscriptural, unreasonable, and absurdly childish.

It is great folly to limit the headquarters of Christ's earthly kingdom to the geographical boundaries of Palestine, and it is a very narrow idea of the worship of the coming age that its highest form will be in the temple service at Jerusalem. Jesus Christ con-

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tradicted this idea when, on earth, as He did that of a temporal kingdom. When talking to the Samaritan woman, He said—John 4: 21-23—"Woman, believe me the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. But the hour cometh, and *now is*, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him."

These "Judaizing" teachers seem to have developed the strange fancy that because God chose a people to preserve certain revealed truths for a time and uphold a symbolic service, that He is tied down to them for all time to come, and that their temple services are the highest and best the world can ever have. Now, if we read Scripture and sacred history aright, we learn that there was a gradual progress in the revelation of God's nature and purposes during the different dispensations. In the childhood stages of the world's religious knowledge and life we find God revealing Himself and His plans by types and symbols, because nothing more spiritual could then be clearly comprehended. We are now living in a dispensation in which we are reaping the benefit of the teachings of past ages, and have risen to the great height of enjoying the clearer light of a spiritual religion and communion with God. Each dispensation marks a higher point in the rising tide of man's "knowledge of God," and if we are to believe the prophecies of Scripture concerning this present dispensation, we are living in an age when this rising tide will swell and spread till it reach the millennial high tide when "the earth

shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Hab. 2 : 14.

Is it likely that we shall go back from this spiritual dispensation to one of types and symbolic sacrifices? It would be just as reasonable to expect the full grown man who has mastered the higher mathematics and is revelling in the study of Astronomy to go back to the kindergarten blocks of his childhood.

II. My second great objection to this theory is, that it *dishonors the Gospel Dispensation* and *disparages the agency of the Holy Spirit* in the world's conversion.

Pre-millennialists explicitly teach that the means at present used for the conversion of the world are totally inadequate, and that Christ will have to come in some majestic manifestation of His power before the world will be subdued unto Him. But they are not satisfied with limiting the power of the agencies used in this dispensation to bring the world to the feet of our Redeemer King, for they vilify this dispensation, and paint the blackest pictures of its present and future condition.

Dr. Kellogg says: "What has the New Testament to say as to the dominant character of the present age, reaching on till the Second Advent? Absolutely nothing but evil! It is condemned throughout. Any exception to this mode of representation is not to be found in the New Testament." What a strange and unwarranted assertion to make! If the writer means to apply it to the Gospel dispensation and its agencies for the moral subjugation of the world, then there is

no truth in it, and abundant proof could be obtained from Scripture to establish exactly the opposite idea. If the writer means to apply it to the inherent wickedness of the world surrounding the Church, which is as yet unsubdued by it, then, of course, it is true, and no one will dispute it.

Pre-millennialists assert that it is nowhere declared in the Bible that the object of the preaching of the Gospel under this dispensation of the Spirit is the conversion of the world.

When the risen Saviour sent forth His disciples to preach the Gospel, He gave them these two consolations: that *all power* was given to Him both in heaven and on earth, and that He would be with them in their gospel work *to the end of the world*.

Listen to His inspiring words as He commissioned them, Matt. 28: 18-20, R.V.: "*All authority* hath been given unto me in heaven and on earth. Go ye therefore and make disciples of *all nations*, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe *all things* whatsoever I commanded you: and lo I am with you *always* even unto the end of the world." Here the Church and its commission is based on the four fundamentals—"all authority," "all nations," "all things," and "all time" (always). Who dare limit any one of these?

There is not the faintest suggestion here that a bodily return of Jesus with fire and sword, superseding His spiritual presence, will be necessary for the accomplishment of the great plan unfolded in this commission.

I know that "we have this treasure in earthen vessels that the excellency of the power may be of God and not of us" (2 Cor. 4:7), and the human agencies may at times seem weak and insufficient. But if Christ has all power in heaven and on earth, and is always with the preachers of the Gospel, and if the Spirit has been poured out to energize the Word and its mission, and to convince the world of sin, of righteousness, and judgment, then why will Christian men doubtfully talk of the failure of the present Divinely appointed agencies? It is very unwise and disrespectful to disparage the Gospel age and the Holy Spirit, in order to exalt Christ to an empty earthly honor for which He must care very little.

Pre-millennialists claim that the parables of our Lord and other passages teach that the state of the Church down to the second advent is to be a mixed one, and even go so far as to state that they teach us the Church and world will grow worse and worse from the present time till the advent. The parables of the wheat and tares, of the good and bad fish, certainly do teach us that the Church will be in a mixed state to the end.

But what warrant is there for the other supposition? Daniel's prophecy tells us of the "stone cut out of the mountain," representing Christ's kingdom, which is to grow and grow till it fills the whole earth. The mustard seed grows to a tree, and then grows on until it fills the earth. According to Pre-millennialists it will grow more and more stunted till Christ's coming.

The leaven put in the three measures of meal works and spreads till it permeates the whole lump.

Some would have us believe that instead of the Church leavening the world more and more, the world, or the principle of evil, will corrupt the Church, both growing worse and worse till Christ comes.

Christ says, "*the kingdom of heaven*," not the kingdom of the evil one, "is like unto leaven which a woman took and hid in three measures of meal, till it *was all leavened*." Pre-millennialists try to invert the working of the leaven in the meal and improve upon Christ's teaching.

In contrast with this gloomy condition of things before the advent, these theorists delight to portray glowing pictures of the glorious condition of the earth during their millennium.

When is this great physical and spiritual change to be brought about? They teach, if I understand them rightly, that the earth's regeneration by fire will commence at the second coming, continue through the millennium, and be completed at the end of it.

The query arises, How will people in a bodily existence live during, nay even enjoy, this physical transformation of the earth which both Scripture and Geology assure us will be by the agency of fire?

There is abundant evidence that we are living in the last dispensation of God's dealings with man on earth and that Christ's sacrifice and the outpouring of the Spirit in the preached gospel constitute God's last and greatest effort to save the world. Paul says that upon us "the ends of the ages are come." 1 Cor. 10:11.

John says, "It is the last time" (or age). 1 John, 2:18.

There is every encouragement in the prophecies of the universal knowledge of God, in the power and adaptability of the preached word, and in the multiplying of human agencies, to hope for millennial glory under the present dispensation. The marvellous growth of the Church, and the great success of missions during the last fifty years, give abundant promise of that hope being fulfilled. Surely with the aid of railroads, steamships, printing presses, telegraph wires, scientific and literary discoveries, increased wealth, etc., a fully consecrated Church, imbued with the spirit of the Master's commission to preach the gospel to every creature, will accomplish results astonishingly greater than the slow-paced progress of the past.

When this has been accomplished, and a spiritual millennium has been enjoyed, then cometh the end. Matt. 24:14: "And this gospel of the kingdom shall be preached in the whole world for a testimony unto all nations; and then shall the end come."

Now, if all men are not saved before Christ's coming, whether it be before or after the millennium, no man can be saved after His coming. In Heb. 10:12, 13, we read concerning our great High Priest or Mediator that "He, when He had offered one sacrifice for sins forever, sat down on the right hand of God; from henceforth expecting till His enemies be made the footstool of His feet." Surely this can only mean that He will sit on that mediatorial throne as our High Priest till all His enemies are subdued, and when He vacates

that throne it will be to take the judgment throne, after which no man can be saved.

This same truth is strongly emphasized in Heb. 9:28. (R. V.) "Christ also, having been once offered to bear the sins of many, *shall appear a second time, apart from sin, to them that wait for Him unto salvation,*" i.e., He will come without any redeeming relation to the sin which He will find on the earth, and for the complete salvation of those whom He has saved from sin. If, then, there can be no salvation from sin after Christ comes, the world will have to stay morally as He finds it till it is judged. Some Pre-millennialists tell us of some peculiar methods of salvation during the millennium. One well-known evangelist, while conducting a mission in this city, tortured out of the parable of the ten virgins some of the strangest teaching it has ever been my privilege to hear.

His exposition, briefly described, is as follows:—The parable is prophetic, and treats of the Second Coming. The virgins represent the Christian Church. The sleeping represents the slumber of the Church on the question of the coming. The cry represents the present spread of this doctrine. The trimming and the shining of lamps represents the giving of testimony on this subject just as he was doing on that occasion. The coming of the Bridegroom, of course, represents the advent which he distinctly stated would be at the close of the present century. Then came the crowning feat of fanciful interpretation.

The wise virgins say to the foolish ones, who urgently

ask for some of their oil, "Go ye rather to them that sell, and buy for yourselves." This, he said, taught us, that at the close of this dispensation, and after Christ's coming, there would come a dispensation when men would have to *buy* salvation, and they that *do* and endure unto the end only will be saved. Thus he tried to crowd in some kind of a salvation during the material millennium. Strange that this ingenious interpreter did not notice the last words of this parable, where the main lesson it teaches is most likely to be found: "And they that were ready went in with Him to the marriage feast: *and the door was shut*. Afterward came also the other virgins saying, Lord, Lord, open to us. But He answered, and said, Verily I say unto you I know you not." They may knock as long and loudly as they please with their purchased salvation, but the Lord does not know them, and they will, forever, have to stay outside the eternally closed door where "there will be wailing and gnashing of teeth."

The Pre-millennialist's way of making goodness universal during the millennium is a peculiar one. He believes that Christ will come suddenly and invisibly for His saints—that they will be caught up in the air to meet Him with the resurrected righteous. During this rapture the tribulation will be in progress on the earth, although one wonders what it will be a tribulation of if the righteous are all away from the earth. Then Christ and His saints will visibly and gloriously descend upon the earth, and all who are not overawed by His majesty into abject submission will be summarily destroyed. It is a very simple and speedy way

to make the whole earth good, but I must confess the process savors a little of the cruel and tyrannous work of the Inquisition.

Let us now, in closing, compare the two theories and see which is the more reasonable.

The following summary of the Pre-millennial theory has been carefully prepared with a special view to avoid any misrepresentation, and at the same time to combine in one statement some not very harmonious details.

Though Christ is now exalted on His Father's throne He has not yet received the kingdom promised Him. It is not God's intention to convert the world by means of the Gospel and Holy Spirit before Christ's advent.

God will merely gather out of the world an elect people to reign with Him during the millennium. The world will grow worse and worse under the present dispensation. Its subjection to Jesus will only be brought about by the mighty displays of His wrath and by His majestic appearance in flaming fire, taking vengeance on His adversaries. When the set time has arrived, He will come in the heavens and call forth the bodies of the righteous dead and change those of the righteous living, and both classes will be caught up in the air to meet Him. They will be judged by Him and will remain with Him for a season, suspended in mid air, while the tribulation is in terrible progress on the earth. Then He and His saints will descend upon the earth in flaming majesty, and Antichrist, "a real person in human form," will be destroyed, as he occupies

the restored temple of the restored Jews. The Jews will then submit to Christ, Satan will be bound, Jerusalem will be rebuilt in royal magnificence, and will be the capital of the world and Christ's earthly empire.

The millennial kingdom will commence. Its posts of honor will be manned by the twelve apostles and the Jews. The temple will be fully restored with ritualistic services, including the offering of sacrifices, and the nations will go up to worship in it.

This era will last for 1,000 years, or, as some suggest, 365,000 years.

It will be a period of perfect peace and righteousness on the earth. Those born will be converted at once. There will be no sickness and death. (Some say men will die, but will live longer like the antediluvians). The earth will be transformed and glorified.

There will be, however, in the midst of all this goodness a lurking spirit of rebellion, which, at the close, will break out under the leadership of the unloosed Satan.

After this struggle, known as the battle of Gog and Magog, will come the resurrection, judgment and banishment of the wicked dead. Then the earthly kingdom which Christ set up at the beginning of the millennium will be perfected and continued on this renovated earth forever and ever.

I am sure we cannot fail to notice the four multiples of each great closing event which is furnished by this theory. According to it there will be *four judgments*:

(1) One during life, which is spiritual, and at the tribunal of conscience and the law;

(2) One at death, when the soul's destiny, at least during the intermediate state, is determined;

(3) One at Christ's second advent, when the righteous only will be judged and rewarded;

(4) One at the end of the world, when the wicked only will be judged and doomed.

In harmony with its teachings, there must be *four resurrections* :

- (1) One in this life, which is spiritual and synonymous with conversion ;
- (2) One at the second coming of Christ of the righteous dead only ;
- (3) One sometime after the millennium for the righteous who may die during that period ;
- (4) One at the end of the world of the wicked dead only.

According to this theory there will actually be *four advents of Christ*,—

- (1) One in His Incarnation ;
- (2) One for His saints before the tribulation and at the rapture ;
- (3) One with His saints after the rapture and at the beginning of the temporal millennium to reign ;
- (4) One after the millennium with His saints to judge the wicked.

This certainly is one of the advantages of this theory, that it gives us a wholesale supply of judgments, resurrections and advents.

As opposed to this complicated theory (many extravagant views have not been included in the foregoing resumé), we have the simple and more spiritual view of the Post-millennialists. Christ is now exalted on the throne of mediatorial power, and will reign thus till the world will potentially be subdued. The world will grow, nay, *is growing, better and better*, as the mighty leavening power of the Church spreads through the preached gospel. Both Jew and Gentile will be converted, but in Christ's spiritual kingdom there will be no temporal exaltation and preference of persons or classes.

A spiritual millennium will pervade the earth—a millennium which will consist of the complete success

of the Church of God on earth and all its enterprises now in operation.

The converted Jews will, of course, perform their part in this great work of the universal propagation of the Gospel, for no persons will be better adapted for the work, scattered as they have been among every nation under heaven and knowing the languages and customs of all people. The purest and most powerful form of Christianity the world has ever seen will spread over the earth ; the great mass of mankind will enjoy the benefits of Christian education ; universal peace and prosperity will prevail over the earth ; some will refuse to submit to Christ and persist in their rebellion, so that Christ will find some unbelief and opposition when He comes to raise the dead and judge the world. After the judgment of all mankind is completed, then Christ will deliver up the mediatorial kingdom to the Father, and all shall enter upon the eternal dispensation, when the righteous will enjoy the bliss of heaven, and the wicked will suffer the misery of hell.

Bringing these two theories to the double touchstone of "the law and testimony and illuminated reason, I think, with due consideration of the reasons advanced in support of the latter one, we shall feel constrained to adopt it as the most Scriptural, most simple and most reasonable. We express our belief and hope concerning Christ's coming in the well-known language of the Apostles' Creed : "The third day He rose again from the dead ; He ascended into heaven, and sitteth on the right hand of God, the Father Almighty ; from thence He *shall come to judge the quick and the dead* ;" or, in the solemn words with which many a dead body has been laid to rest : "Looking for the general resurrection in the last day and the life of the world to come, through our Lord Jesus Christ ; at whose second coming in glorious majesty to judge the world, the earth and the sea shall give up their dead."

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